

THE AGITATOR

A SEMI-MONTHLY ADVOCATE OF THE MODERN SCHOOL, INDUSTRIAL UNIONISM, INDIVIDUAL FREEDOM

VOL. 1,

HOME, [LAKEBAY P. O.] WASH., FEBRUARY 15, 1911.

NO. 7

THE PASSING SHOW.

THAT which is called civilization is indeed a peculiar compound: it is composed of the blood of foreigners and idealists. Japan has just qualified as a modern

The Murder of the Twelve in Japan.

civilized nation. It killed the Russians, and routed those of them it could not kill; and the world bowed to a great modern nation in the East.

It has now sealed the bond of civilization by murdering twelve of its idealists.

Do the Japanese capitalists imagine they have put an end to socialism and anarchism? Do they think that by this foul and cowardly act they have terrorized the people and stopped the wheels of progress?

Hemp will hang an agitator but it will not throttle an idea. By hanging eleven men and a woman on the gallows, Japan has hung their ideas on the stars.

Now progress will flourish in those islands of the East, and imported Krupp cannons will not crush it. Its enemies have sown the seed and friends will come from a million hovels to nourish the plant.

There are 700,000 female slaves drudging in the 10,000 factories and workshops of Japan. 70,000 of these are under 14 years of age. In the match factories twenty per cent. of the girls are under ten. These little slaves are recruited from the country, by capitalists' agents, under contract with the parents, secured by false promises of big wages. They return to die when broken in health, after a few years of slavery.

Dr. Kuwado, who has investigated the factory conditions in Japan, writes:

"In some factories timekeepers are instructed to use trickery in order that the employes may be made to work overtime without extra pay. In many factories the girls are not given time for meals, and must eat while working. Most of the cotton spinning factories keep their looms running day and night. This night work, in which the male and female operatives engage together, is very demoralizing.

"Inhuman methods of punishment are employed. The lash is used continuously. Sometimes girls are shut up in dark rooms; sometimes they must work on reduced rations. Often their wages are so cut by fines that they leave the factory penniless when their contract expires."

This is one phase of capitalistic exploitation in Japan, "the paradise of flowers and children," in defence of which our comrades were murdered. Capitalism will flourish for a time in Japan, but one day the ideas it tried to throttle will master it, and the flag of freedom will float over a nation of economic and political free-men, and the little children will romp in the fields and sing songs to the memory of the martyred twelve.

THE battle for free speech is still raging in Fresno, California, where over a hundred of the ablest men in the Industrial Workers movement of the West are jailed by the hangdogs of the exploit-

The Fresno Fight Still On.

ing class. The well organized band of "protectors" of stolen goods is hard to beat. It has the power of the mighty robbers behind it. And what is more to be lamented, it has the support of the majority of those who are robbed.

Ignorance is bliss for the poor downtrodden devils who get the worst of the economic deal in Fresno and elsewhere. He feels the chains, but bears them. He accepts, sullenly, his lot and, if he is a Roman Catholic, will have the authority of the mighty men of God, for the righteousness of his attitude. When the job is done and the foodless fool is turned adrift on the spacious ocean of unemployment without a rudder of brain or courage to guide him he accepts the word of the priest or politician for the cause of his misery, and eats from the kid-gloved hand of charity, the gracious crumbs it offers him.

But the few who fight are the ones that count. The weaklings and the fools may register a master's vote, but they never won a workers' fight. This is an age of blood and iron, an age of action, a nervous age, a ravenous age, where the men who will not move in their own defence are eaten, devoured; not literally, but figuratively, which is worse. For the victim of cannibalism is eaten but once, while the victims of capitalism are like Prometheus chained to the rock, their hearts are devoured by the eagles of spoliation each day, but they grow over night to give the vultures a fresh meal on the morrow.

Prometheus stole fire from heaven and taught man how to use it. For this god chained him to a rock and

had an eagle come each day and eat his liver; it grew again over night, thus his torture was continual, until Hercules came along, shot the eagle and released the prisoner.

The story has meaning for us. The agitators have stolen the fire of truth; and for passing it out to the people are pillared on the rock piles of Fresno. They were murdered in Chicago, and Japan has shed their blood, and the gore of martyred Russians would make a mighty flood. But let the capitalistic eagle beware; there is a Hercules coming. And his aim will be as true as the tabled one.

In the meantime remember the fight in Fresno, and give aid and encouragement to the gallant men who are blazing the way to freedom.

THE Latin races have lost a great agitator in the death of Pietro Gori. Born into a wealthy, middle-class family, in the village of Messine, Italy, in 1869,

Pietro Gori, Italian Revolutionist, dead.

Pietro Gori died in the prime of life, on the 7th of last month. But in those forty-one years he lived a hundred of the years a phlegmatic Touton or Anglo Saxon lives. A man of wealth and education, he possessed all the refinement of his class, and a sensitive, poetic temperament. Early in life he saw the injustice of the world and cut himself loose from the exploiting class. He did more, he joined the ranks of the toilers, and put his fortune and fine talents into the service of the social revolution.

He was not "class conscious." He was possessed by a greater consciousness—he was race conscious. The impulses for the preservation of the specie were stronger in him than those for the preservation of the individual.

He was not a silk-stockinged revolutionist. He did not sit in gilded parlors and discuss sociology through the smoke of Turkish cigarettes and the fumes of costly wines. Pietro Gori stepped down from the backs of the toilers and took a place beside them in their struggle to cast off the remaining parasites, that still continued to feed on their victuals.

His earnest, passionate, eloquent speech carried social truth fast to the heads and hearts of his countrymen; and he soon became a dangerous leader of the common people. As an orator he had no peer; and the terror his eloquence carried to the hearts of the exploiters soon made him a subject for police persecution. He finally was forced to leave the country, when he travelled thru Switzerland, France, Holland, England, and in 1895 visited this country, where he delivered four hundred lectures in Italian, French and English. His tour was a pronounced success, and without any blazing of trumpets he returned to Italy, but was again forced to leave after the Milan insurrection of 1898.

He could not live without working for the cause. His love for the propaganda carried him now to South America, where he found a vast field for his wonderful speech and inexhaustible energy among the numerous Italian and French population of Argentina and Brazil. After the general amnesty of 1902 he returned to his native land, where he continued his revolutionary and anarchistic propaganda. The vast scope and power of his influence is well shown by the circumstance that while lecturing in South America he was condemned by a court martial in Milan to twelve years exclusion for moral participation in the uprising then active in the southern portion of Italy.

With Lombroso, Ferri, Ferrer and Lacassagne he founded The Criminologist Review, a magazine of great scientific value.

Pietro Gori, though little known outside the Latin countries, was nonetheless one of the most remarkable men of the age, and for work done, for ability, earnestness, and love of the race, he surpassed many whose names are better known to the world. His life is an inspiration to the revolutionary movement.

The world should know about Pietro Gori, the story of his devotion to humanity would instill hope and inspiration into it.

AN ELEMENT of mind, is what progress may be termed; and it sure moves slow in large bodies. The miners is the largest union in the world, except the metal workers' union of Germany, an

The Miners' Union industrial union. So, when it makes progress, a stir, we may well sit up and look.

The miners have ousted their reactionary president, Tom Lewis. Tom has been playing the autocat lately. He tried to dictate to the miners in the Pittsburg district, but was blocked by the men.

They insisted on conducting their strike in their own way, and they sat hard on their president, who is really of the Civic Federation kind of leaders, whose aesthetic senses are disturbed by the rowdy noise of strikes, and who like to lie down with the bosses and sleep peacefully thru life.

The miners did more, they condemned the Civic Federation in ringing terms, and ordered John Mitchell, their ex-president, now drawing \$6,000 a year from the Civic Federation, to quit the job or pass up his membership in the union. This is a most embarrassing position to put poor Johnnie into. Ungrateful mugs! He was working both sides most harmoniously.

Which job will he quit?

ROME is rampant. The Roman church is the most powerful organization in the world. It is handled by as keen and unscrupulous a set of men as ever ruled

The Roman Church and Progress.

over the destinies of their kind. There is no freedom in the catholic church. It is ruled from above. The man at the top can do no harm. His word is law, he is the agent of God. The catholic child is terrorized by fear of the wrath of God and the fire of hell. Once outraged in this manner control is easy. Thus the subtle priesthood, having blighted the mind of the child, easily control the man or woman.

Economic and political power has ever been the goal of the Roman church. It cares nothing about religion, only insofar as it stupefies the people, and makes them easier to exploit.

It is the greatest enemy of progress, and the strongest supporter of government and capitalism. It teaches that the present state of society with all its selfish, cruel inhumanity, is the work of God, and therefore must be endured.

Read from the speech of the pope's delegate to the Catholic Federation convention in New Orleans, last November:

"Human society has its origin from God and is constituted of two classes of people, the rich and the poor, which respectively represents capital and labor.

"However, society as it exists, and as it has been established by God himself, is composed of unequal elements. To make them equal is impossible and would mean the destruction of human society.

"Hence it follows that according to the ordinance of God, human society is composed of superiors and subjects, masters and servants, rich and poor, learned and unlettered, nobles and plebeians."

The Carnegie's, Rockefeller's, Morgans are the work of God, and it is sinful, blasphemy, to interfere with them. The millions of hungry people in our great cities are starving and freezing because God wills it so. Being his work it is not only to be accepted, but to be praised. For is it not as Bishop Corrigan said some years ago:

"Poverty is the work of divine providence, by giving to the poor the sympathies of the rich are developed."

This infamous institution is losing its power in the Latin countries, where it has had the strongest hold on the people. France has stopped paying its priests from the public treasury, and Portugal has recently expelled the monks.

But, strange to relate, the power of Rome is growing in those countries that first threw off the yoke. In Germany, England and this country its influence has increased tremendously in recent years. Every political party, everybody seeking popular favor, not excepting the socialist party, fear it.

The socialists are constantly apologizing for their wayward members who smite the scarlet mother of christian dogma, and explaining that socialists recognize that religion is a private affair, and does not concern their party no more than it does the republicans or democrats.

But they can not fool the crafty church men, who know their institution is based on wage slavery; and therefore the socialist who aims to destroy its economic foundation is as dangerous as the one who strikes at God. It is lamentable to see the socialists baring their necks for the Roman yoke. How they can refrain from attacking an institution so brazenly opposed to progress and so outspokenly a supporter of the present cursed system, I cannot understand, except it is that pure and simple office seekers have gotten control of the party.

But whether the party opposes catholicism or not, catholicism will not cease its attack on socialism and all progress.

JAV FOX.

THE AGITATOR

Issued twice a month, on the first and fifteenth, by THE AGITATOR Publishing Association from its printing office in Home, Wash.

Subscription, One Dollar a Year.

Address all communications and make all money orders payable to THE AGITATOR, Home, Lakebay, Wash.

Articles for publication should be written LEGIBLY on one side of the paper only.

THE AGITATOR does not bear the union stamp because it is not printed for profit. But it is union, every letter of it. It is printed and published by unionists and their friends for the economic and political education of themselves and their fellow toilers. Much of the labor is given free. On the whole it is a work of love—the love of the idea, of a world fit for the free.

Agents for THE AGITATOR.

Seattle: Lavroff's stand, 604 3rd Ave.; Raymer's old book store, 1522 First Ave.

Lynn, Mass.: S. Yaffee, 233 Union Street.

New York City: B. Vacelevsky, 212 Henry Street; M. Maisel, 422 Grand Street.

THE MANY ROADS TO LIBERTY.

There is a sense in which assent is to be yielded to the Puritan doctrine, that the only real liberty, the only liberty worth having, is the liberty to do right, which, translated into biological terms, signifies the liberty to strive toward normal development and a full, rounded, harmonious life-expression, with all the powers possessed by the individual, unchecked by any external restraint or cramping influence. A close investigation, however, makes it clear that a bestowal of the liberty to do wrong is an indispensable condition of the acquisition of the liberty to do right. This follows for several reasons. First, in any rational ethical system, right and wrong must be recognized as relative terms, the ethical value of any given act varying in accordance with all the circumstances surrounding it; and no rigid rules can be laid down, which will permit all right acts, and at the same time prevent all wrong acts. Next, even if right and wrong were absolute terms, individual comprehension of them is relative; and no single person or group of any number of persons can ever possess the absolute certainty that its interpretation of all the laws of nature and their application is without flaw, as against the interpretation given by some other individual or group. Third, only by freedom of experiment can the data be obtained, which may determine the conduct most advantageous to human well-being. Fourth, the authority to prohibit the wrong carries with it a power tending to abuse, and capable of being used also to prohibit the right. For these are other reasons of like cogency, we may grant the validity, in the main, of the ethical principles maintained by the orthodox world, and yet contend that the triumph of these principles can never be effectually secured except through liberty of self-expression and the consequent voluntary acceptance by individuals of modes of life which they have through unrestricted experience and observation determined to be most beneficial to the individual and to the race.

In addition to the liberty of personal conduct, not as a substitute for it, the radical agitator sees the need of exact justice in economic arrangements. The individual is born without his own consent, and cannot equitably be required to start life at a disadvantage in comparison with any other infant. The material supplies of nature, while limited in some respects, are enormous, and capable of satisfying the wants of a population many times greater than that which now covers the earth's surface. In some way, universal success on equally fair terms to all these resources must be guaranteed to all, before society can be said to be rightly constituted. Any system which subordinates the economic rights of the few to those of the many, or those of the many to those of the few, or imposes conditions of enjoyment on some, which do not bear equally on all, is stamped from the beginning as unjust.

The ideal, then, must be that of a free society, in which personal liberty and economic justice both receive full recognition. These great and essential conditions, however, are means to an end, and not the end in itself. The end is the development and expression of life in all its fullness. Toward this, the law of evolution slowly but steadily works, subject to some degree of acceleration by conscious effort of intelligent beings. There is no fixed end, but a continual growth. The workers for full liberty cannot hope to see their labors wholly crowned in a day. Many and many a step must be taken, before humanity will enter into possession of even those blessings which we are now in a position to foresee with reasonable clearness. Is it, therefore, advisable to draw lines too narrowly, and to withhold our approval from any who are moving along one path or another toward the common goal?

It is true, with reference to the struggle for freedom, as with regard to every other human task, that certain methods of application will bring far better results than certain others; and it would be an excellent thing, if all who love freedom should suddenly have their eyes opened to the very best way of actualizing it, and should with absolute unanimity immediately proceed to act together, using the best and surest tactics. But it is an unfortunate fact that different standpoints give a different perspective, and that earnest and honest lovers of their kind possess very unequal intellectual and analytical powers, so that the methods which to some appear obviously the best and surest are to others trivial, impracticable and sometimes even abhorrent. Has not the time come to recognize the worth of conscientious work for freedom, even when performed along lines which to us appear comparatively fruitless? Even if the means be ill-chosen, the spirit which prompts the effort cannot fail to communicate itself to other spirits, and ultimately to inspire better directed labors. So, instead of limiting our fraternal regard to those who accept our program, and adopt our particular label, we can well afford to stretch the cordial hand of comradeship to all who in any way aim at freedom for mankind, whether we think that they are going about it in the right way or not. Perhaps we have overlooked some elements in the calculation, and may ourselves be the one in error as to method. Even if we are indubitably right, fellowship with sincere social workers who follow a different course cannot help broadening our minds, deepening our sympathies and sweetening our dispositions, effects both beneficial to ourselves and tending to render our propaganda work more effective. Moreover, our influence is increased, and our position greatly strengthened, when we no longer appear to the general view as Ishmaelites, with our hand against everybody, but rather as one of many groups of social workers, distinguished not by a different spirit, but by a different perception of the best methods of securing the result.

The plumbline notion belongs properly to a pre-revolutionary age. As a matter of fact, do we not find that there are benefits in all forms of agitation for social advance, whether aiming at immediate or at distant results? Even the tiniest step, so it be really forward, is so much clear gain, and renders the next step more easy. Which of us can forecast the future with absolute certainty? The comrades who foretell and prepare for what they deem an inevitable revolution bring into the movement a spirit of devotion and heroism, which reacts helpfully on other comrades who believe that liberty is to be won by stages, perhaps only a very little at a time. The non-resistants and the passive resistants temper the exaggerated enthusiasms and too positive anticipations, which else might eventuate in useless and perilous excesses, followed by reaction. The labor organization workers, aiming at a comprehensive victory by a general strike or some similar agent, are accomplishing a world of necessary education of the working hosts, whether their method ever proves feasible or not; and an enlightened working class will in the end find its way to freedom, whether by the route we now seem to foresee, or by some other. The single taxer is doing direct work for fundamental economic freedom, in snatching the most powerful single weapon from the hands of monopoly and privilege, and thus rendering all more radical steps more easy. The socialist is mustering the forces of social discontent, and shaking the faith of millions in the sanctity of established customs and institutions; and though his imagined collectivist state cannot well be held the secure abode of liberty, yet his agitation is arousing the thoughts of the many, who will not be satisfied to exchange one yoke for another. Likewise, the workers in politics, through legislation, by direct initiative, by voluntary association, or by other means, for various minor reforms, are by no means useless, nor to be dismissed as mere opportunists. Many an apparently trifling advance establishes a precedent, and by its indirect workings bears within itself the seed of mighty changes. It is surely the part of wisdom for us to take advantage of all, and to rejoice in the diversity of minds among those who desire a larger freedom. Among the multifarious attempts, some will produce greater benefits to the common cause. Of course, it is in no way desirable that any individual among us should waste a moment's effort in any line that he personally considers sure to be unfruitful; but while ourselves individually confining ourselves to the methods we most favor, we shall do well to hail the comradeship of those trying experiments in other lines, and to watch with friendly interest their efforts to bring liberty a little nearer.

JAMES F. MORTON, JR.

How To REACH HOME. Take the Steamer Tyconda at Tacoma, Wash., as advertised elsewhere in THE AGITATOR. Fare, 75 cents round trip.

Subscribe for THE AGITATOR.

EDISON FORETELLS REVOLUTION.

"The e will be no poverty in the world a hundred years from now," says Thomas A. Edison, in the Feb. number of the Cosmopolitan. The interview seems to me to be one that all who are interested in the social movement should read, for Edison is a man who does not speak at random. He deals with both production and distribution, and here are some of the things he has to say.

First it must be understood that invention is in its infancy, and that colossal changes are impending. The principle now successfully embodied in the Jacquard loom is capable of indefinite extension, and in the immediate future, Edison thinks, machinery will not merely make the parts of things but will put them together. "There is no doubt," he says, "that a machine could be made on this principle that would take the raw materials at one end and turn out finished suits of clothing at the other, wrapped, boxed and ready for shipping. Moreover, such a machine will soon be here. The day of the seamstress, wearily running her seam, is almost ended. There is no reason why women should be made to do what machinery can do better."

Naturally Edison looks to electricity as one of the great revolutionizers and he declares that the steam locomotive is even now blowing its last blast. The complete conquest of the air is at hand and methods of transportation will undergo startling changes. We shall abandon the lunacy of building with such costly materials as brick, wood and steel, and we shall use the last named exclusively for making furniture. "The babies of the next generation will sit in steel high chairs and eat from steel tables. They will not know what wooden furniture is." But for books nickel will be used, and Edison declares that he can now produce a nickel book, two inches thick and containing forty thousand pages, for a dollar and a quarter. What a revolution this alone implies!

Two years ago I expressed the opinion—in "Anarchy vs. Socialism"—that any system of economics that takes the machine as its basis is necessarily built on sand, inasmuch as the machine is itself the most unstable of factors, is entering at this very moment on a period of revolutionary transformation and is likely to become so simplified that the single-handed individual will be able to operate it as easily as he now uses knife and fork. I urged this argument in contravention of the socialist claim that the entire tendency is toward increased centralization, culminating of necessity in government ownership as the quintessence of monopoly. I submit that Edison indorses that position, and I believe that a survey of the field, even as it is today, would reveal a most powerful movement in the direction of individualization. But I pass to Edison's views on distribution.

In that domain he regards most revolutionary changes as imminent, being reported thus: "Industrially and politically Edison looks for a lively future. He believes serious industrial troubles—clashes of a sort that will threaten dynasties and thrones—are due in Europe at any time, and that similar troubles will be due in this country in ten years. 'I believe,' said he, 'that all England will some day stop at the sound of one command, and that the command of a workman.'" I have emphasized the word "stop" because it shows that Edison looks not to politics but to the general strike, or similar economic action, for the ultimate solution.

Most emphatically does Edison declare that inventors can only make the world rich, but that they are powerless to solve the distribution problem. That, he insists, lies with the people themselves, and most assuredly he is right. By what title do we ask those who have forged for us the weapons whereby poverty may be slain to fight the battle for us?

In conclusion the interviewer says: "This, then, is the day before Sumter. Not the day before civil war, but the day before the age-old ideas of government are to go down, even as the age-old and once honored institution of chattel slavery went down—the day before the burial of the world's poverty in the potter's field, for it is a world's Sumter that Edison beholds."

I know enlightened bankers who hold similar ideas, but the workman remains blind to the purpling skies and deaf to the tocsin of liberty that is already thundering at his ear.

WM. C. OWEN.

WHERE TO GO.

Under this heading we will publish, free, the cards of radical lectures and reading rooms.

Chicago: The Francisco Ferrer Club, free library and reading room, 1015 S. Halstead.

Seattle: I. W. W., hall and reading room; lectures Sunday evenings, 211 Occidental ave., rear.

Tacoma: I. W. W. hall and reading room, 723 Commerce st.

New York: Harlem Liberal Alliance every Friday at 8 p. m., at Fraternity Hall, 100 W. 116th St. corner of Lenox.

San Diego, Cal.: I. W. W. free reading room, 834 4th.

Philadelphia: Radical Library, 424 Pine street. Open evenings from 7 to 10. Sunday night, lectures and music. Free discussion.

THE AGITATOR

THE BETTER DAY.

When the shadow and the night
Once are o'er,
There will dawn a fairer light
Than was ever seen before.
Every continent and isle
Of the sea
Will grow happy in the smile
Of their goddess, Liberty.

In that day the flags of strife
Shall be furled;
Men shall taste the joys of life
In the morning of the world.
The barbarity of war
Then shall cease;
Love shall dwell on every shore
In the thousand years of peace.

Then no man can see his neighbor
Suffer need.
Then no more the joy of labor
Shall be made a curse by greed.
Men shall gain from it a pleasure,
And shall find
After it an ample leisure
For the culture of the mind.

Does it only seem a vision
Unto you?
Yet despite the world's derision,
'Tis a dream that will come true;
And when on some bright tomorrow
It appears,
'Twill make up for all the sorrow
And the waiting of the years.

JAMES ARTHUR EDGERTON.

THE AGITATOR BALL.

For balls that are fine give me a peasant ball. THE AGITATOR group certainly gave the radicals of Seattle and their friends something decidedly new, intensely amusing and very instructing, in their satirical peasant ball, held in Redding's Academy, Sunday evening, January 29.

Read the "Outlaws" under which the evening's amusement was conducted and you will be convinced of the satirical part of it. The laws were enforced by a uniformed band of police, and justice was dealt out neatly by the supreme court. A black-barred jail, a necessary appendage to the court, was one of the features of the show.

"Rabbi" and "Parson" were kept busy performing the marriage ceremony. One handsome peasant woman, Sophie Marx, made a remarkable record. She married 160 times, and won the prize.

The tempting fruit, hung up in the decorations within reach of the tempted, made a lot of fun. No one could resist, and the cops were kept busy chasing the thieves.

The peasant costumes were not as plentiful as they might have been. This is accounted for by the newness of the affair on the coast.

THE AGITATOR was represented on the floor by its boy printer, David, in overalls and logger's boots and liberty cap. He also wore a broad, red sash bearing the name of the paper.

On the whole the ball was a pronounced success; and success is never accidental. It took a great deal of hard work, and unbounded praise is due the devoted few who did it.

To do what one likes to do, and to see that work bear fruit, is the acme of happiness for the normal person. That is life, healthful and real; and the Seattle AGITATOR group may now enjoy it. For they made their friends happy, and realized a snug sum for THE AGITATOR.

OUTLAWS

For the Misgovernment of the International Peasant Colony, Settled in Redding's Academy, Seattle, Sunday, January 29, 1911.

1. Members are warned that the prosperity and happiness of the colony depends upon their frequent and persistent violation of these laws.
2. Ignorance of the law is no excuse. But ignorance is encouraged, as it is easier to get you into its meshes.
3. No lawyers, juries or witnesses will be permitted in our courts. They cause unnecessary delay, are expensive, and often defeat the ends of justice. Our judge knows his business and is up to date. You are guilty if brought before him. You will be arrested on suspicion and convicted beyond reasonable doubt.
4. No peasant is allowed to have both hands in his or her pockets at the same time. This law cannot be construed to mean your neighbor's pockets.
5. Adam was tempted with an apple. We have added an orange. If you fall before either, a five cent fine or a half hour in prison for yours. If you carry away the whole show we will send you to the U. S. Senate.
6. You may make all the noise you wish provided it means nothing real. Talk freely about salvation, astron-

omy and even revolution—in Russia or Borneo, but speak not of atheism, anarchism, socialism or unionism; nor of a revolution in this colony. For this is a free community and such talk is treason to our court.

7. Peasants caught spooning will be instantly arrested and shackled with the bonds of matrimony.

8. To embrace a maiden is to marry her. Kissing is also a crime punishable by marriage. After marriage it is not a crime to kiss, for then she is yours; and one can do what he likes with his own.

9. Besides his blessing, which is wind, the parson or rabbi who knots you will give a special premium, a ring, that is a sound.

10. What God hath joined together let no man put asunder. Divorce is immoral and sinful. The only cure for marriage is more marriage. Marry another, marry again.

11. If these laws do not suit you, they suit the judges, police, and parsons who rule over you. So it is all right—for them.

By order of His Imperial Grace,
The Akhund of Swat.

CRANKY NOTIONS.

The meanest thing you can do to a weakling is to show him his faults.

Spit in the air and stand from under. No one likes to pay the penalty of his own folly.

A pessimist is one who has reasoned himself into hell and can't reason himself out of it.

The protection which the state gives the worker is that which the wolf gives the lamb.

The finest fellow in the world is the fellow who thinks you're the finest fellow in the world.

Kotow to the boss. You may lose some manliness, but you take a fresh grip on your rented job.

An optimist is one who gulps quinine and swears it's sweet. The power of mind over matter. No matter.

It is hard for some men to change their minds. It takes an earthquake sometimes to move a grain of sand.

He who looks to the principle of government for the betterment of the social and economic conditions has eyes that see not and brains that think not.

Don't be too generous with unasked advice. If it is well considered the value you get in return isn't worth the cost, and you may be flim flammed in the change.

The divine right of discharging one from his job is losing its grip, as are many other alleged divine things. Every fellow who has an underhilt on his fellows is too apt to think himself a special protege of the infinite.

"If profit-sharing plans continue to spread, stockholders will be using their waning influence to secure employment in their own companies."—News item.

And they will. Profit-sharing will go on until there will be no profits to share. Profit in business and industry arises from privilege, and more and more, as people learn the facts relative to business and industry and politics and government and the state, they will, through the strongest of all human motives, personal interest, abolish all laws and customs and institutions that give one individual unnatural advantages over another.

No one will be allowed to own more land than he can use, because the landlord always has an advantage over the landless.

No one will be able to charge interest for the use of money, as then the labor note, or the mutual bank note, will make it impossible for any one to charge interest. No one will pay interest when he can get a medium of exchange at cost.

No one will be able to charge more than goods cost when co-operation has reached efficiency, or when competition is as free as the abolition of privilege will make it, as the avowed purpose of co-operation is to abolish profit, and the inevitable result of free competition would be to make cost the limit of price.

JOSEPH A. LABADIE.

"THE ART OF LECTURING."

"The Art of Lecturing," by Arthur M. Lewis, (Chas. H. Kerr & Co., Chicago, 50c) is a new addition to the small volume series of good books, published by that praiseworthy workingman's publishing house.

The book will not make a lecturer of you, no book can; there is so much of a successful lecturer that is the product of nature. Yet without the assistance of art great talent may go to waste; and there is nothing so lamentable as the sight of misguided genius, bungling where it should master.

The author is a successful lecturer. For years he has filled the Garrick Theatre, Chicago, where he talks of socialism and science every Sunday morning in competition with the smooth-tongued preachers easy and eloquent nothings. He is, therefore, qualified to write on the subject. He summarizes his subject clearly and succinctly in the following short paragraph, which is a fine example of the idea it conveys.

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Speech has been perverted by the fakir and the fool. The fakir uses it to make his audience believe what is not true. While the fool substitutes words for ideas. Then there is the heavyweight word worker, who has ideas which get lost to the listener, whose attention is absorbed by the effort required to unravel involved sentences, and define long and obscure words. One can well agree with the author when he insists that speakers shall know their subject thoroughly, and to read the masters especially. Much useful information for propagandists, gleaned from practical experience, is to be found in this book. Not only public speakers, but those who would carry on ordinary conversation effectively may get very much sound and valuable information from this volume.

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AN APPEAL.

The judicial murder by the Japanese government of twelve anarchists and socialists has roused the unqualified indignation of all libertarian elements. In the larger cities of Europe and America monster protest meetings and demonstrations have taken place to awaken the conscience of the civilized world to the strangling of the voice of liberty in Japan.

In New York City a large indignation meeting took place Sunday, January 29, at Webster Hall, and the following resolutions were passed:

Whereas, Dr. Denjiro Kotoku and eleven of his comrades have been legally assassinated by the Japanese government; and

Whereas, The only crime of these comrades was the effort to disseminate scientific thought among their people to the end of creating a movement for the overthrow of a social system that breeds misery and degradation for the workers. The charge of conspiring against the throne and the person of the emperor being false and unproven; and

Whereas, This incident is one of many incidents of a similar nature, it having a close relation to the so-called trial and legal assassination of Francisco Ferrer;

Resolved, First, that we, the workingmen of New York in memorial demonstration assembled, condemn emphatically the brutality and barbarism of the Japanese government and give it notice that the international revolutionary movement will avenge the death of the Japanese and other martyrs to the cause of social progress by the abolition of class rule and despotism; and

Resolved, That we express our appreciation and admiration of the intrepidly noble work of Dr. Denjiro Kotoku and his comrades and pledge ourselves vigorously to carry forward the emancipatory struggle for which they were assassinated.

The Webster Hall meeting closed with a street demonstration, during which four men and one woman were arrested. One of the prisoners was discharged in the night court and the woman fined \$10, which was paid. The other three comrades have been thrown into prison and are now facing trial at the court of special sessions.

In view of this situation, the defence committee of the Kotoku conference, representing various labor and radical organizations, is hereby urgently calling upon all friends of justice and liberty to aid in organizing a fund for the defence of our imprisoned comrades and also for the purpose of sending financial assistance to the many victims of Japanese reaction who are incarcerated at Tokio. Their families, hounded by the detectives of the Mikado and denied the right to work, are without the means of subsistence. Their many comrades are in a similar plight. Shall we allow them to starve?

L. C. Fraina, Carl Danenberg,
Hippolyte Havel, Alexander Berkman,
Jaime Vidal, Edmondo Rossoni,
Antonia Crivello, S. Kallikoff, S. Fine.
Simon Pollock, attorney. Defence Committee.

All contributions are to be sent to the treasurer, Alex Berkman, 210 East 13th St., New York City, N. Y.

FROM THE MAGAZINES.

What have this month's magazine to say to revolutionists—that is to those who are endeavoring to pave the way for the total abolition of the capitalist system? As usual they have much on which all agitators should post themselves, and in the front rank I place Detective Wm. J. Burns' story of Abe Ruef's confession, given in McClure's. Burns' occupation may be detestable, it is true, but he gives us facts from which a greatly-needed lesson deduces itself.

Here we are shown how attainment of political power enabled an insignificant attorney to loot on a scale a Caesar might have envied. Within the briefest time, for example, he receives the following: From the light trust \$25,000 cash; from the gas company \$1,200 a month and \$20,000 cash; from the Home Telephone Co. \$30,000 cash; from the Pacific States Telephone Co. which he double-crossed, \$1,000 a month; from the United Railways \$1,200 a month and \$57,500 cash, and from the Parkside Realty Company \$15,000 cash. He also was to have had a million dollars from the Tevis Bay Cities Water company, which was endeavoring to sell to the municipality for \$10,500,000 options that had cost it \$200,000. The graft prosecutions stopped that little game.

In addition to all that plunder there were what Ruef called the "little things," by which, says Burns, "he meant the Municipal Crib at 620 Jackson Street, the most horrible house of prostitution ever devised—and under municipal management—the income that poured into him from various other brothels, from the slot machines, from the innumerable grafts of the public works and the grafting sale of goods to the city."

I submit the lesson is that, under existing conditions, municipal socialism is one of the slickest swindles human ingenuity has yet contrived, placing incalculable power in the hands of a new class of rulers—the poli-

ticians—and pouring wealth into the lap of land and public utility monopolists. Twenty-five years ago, or thereabouts, Tacoma was flayed to her very bones by just such schemes and today Los Angeles seems destined to be laid on the same sacrificial altar. There millions have been invested in outlying tracts from which it is now proposed to realize billions by the simple process of taxing the public for a vast system of municipal enterprises. This the local socialists apparently cannot see. "Another Milwaukee" is the Judas cry by which they are being led to slaughter.

In the same magazine Burton J. Hendrick continues his investigation of "The Mormon Revival of Polygamy," and has not the slightest difficulty in demonstrating that it is the church's policy to promote it, despite former President Woodruff's alleged revelation and manifesto, given out unquestionably for the purpose of obtaining statehood and thereby consolidating the church's power. Inasmuch as our own society is frankly polygamous, and especially in the degraded form of prostitution, I have not found myself able to grow indignant over the Mormon practices in that regard; but I consider Hendrick's articles invaluable as showing the hold superstition has on the uneducated and the manner in which a clerical hierarchy turns it to account. Barry, in Pearson's, and Cannon, in Everybody's, have been treating the same subject most exhaustively, and all three writers present us with the picture of the priestly shepherd shearing his flock to the skin. Whatever else may or may not happen tithes must be punctually paid or social ostracism, which spells starvation, follows; the church gives no account of moneys so received; her president, Joseph F. Smith, is a multi-millionaire and leading Wall street figure. Hendrick says:

"The basic idea on which the Mormon church is organized is, briefly this—that it alone is the treasury of God's truth, and that in propagating this truth until all nations accept it, the church has a divine mission and responsibility. Its pre-eminent duty is to bring salvation to mankind, and it acknowledges responsibility for its acts to God alone. If, by deceiving the world for a few brief years, it succeeds in keeping alive so divinely ordained an institution as polygamy, are not a few misrepresentations justified?" The passage was written apropos of polygamy and the Woodruff manifesto but, in reality, embraces the entire question. As a clerical despotism, based on and fanatically supported by almost unthinkable credulity, Mormonism outstrips Rome, and has developed a casuistry the Jesuits might envy. Yet there are alleged revolutionists who declare we waste our time in criticising superstition.

In connection with the foregoing paragraphs I bethink me of the splendid series of articles Ricardo Flores Magon is publishing in "Regeneration." While calling on the proletariat to fight for Mexican freedom he adds: "You who understand the interests of your class; you who know what the poor need, go and say to them: 'Comrades, in order to obtain liberty and happiness something more is needed than a brave heart and a weapon in the hand; you need an idea in the brain. A ship without a compass in the immensity of the ocean—that is the revolutionist who possesses nothing more than his arms and his valor.' Class-conscious proletarian, fly to where your brothers are fighting and tell them that something more is needed besides a brave heart and a gun in the hands. Tell them that an idea is needed in the brain. And that idea, heed well, must be economic emancipation. If you don't obtain that liberty you will once more have given your blood that another tyrant may oppress you."

More anon. Wm. C. OWEN.
1517 Maple Ave. Los Angeles.

HERE AND THERE.

The Amalgamated Society of Engineers, (machinists) in Melbourne, Australia, has asked for an advance of 2s. 6d. a day all round, and the reduction of the working hours from 48 to 44 a week. Machinists in this country are working 50 and 60 hours.

According to the last census there are 4,833,630 women in this country who work for wages. That is, one out of every five women is obliged to be a wage earner. Three out of the other four work for nothing while the other one is a parasite.

Andrew Carnegie has donated an additional \$10,000,000 to the Carnegie Institution of Washington, D. C. This brings Carnegie's gifts to the institution to \$25,000,000; and the poor, half-hungry, overworked Homestead workmen created every cent of it.

The United Mine Workers closed the year 1910 with a membership of 308,660. This is the highest paid-up membership for any corresponding month in the history of the organization. A great army, and if an intelligent one, would be equal partners in the mines.—Wait!

President Taft commuted the sentence of Fred D. Warren, who was recently sentenced to six months' imprisonment and \$1,500 by striking out the imprisonment

and reducing the fine to \$100, to be collected by civil process only. Did Debs' threat of "revolt" frighten big Bill?

The population of the United States, including insular territory, is 101,100,000, according to the census. On the mainland, exclusive of Alaska, the population is 91,972,266, an increase of 21 per cent. in ten years. The census doesn't tell what per cent. the increase in intelligence has been.

Eight thousand tailors in Vienna struck last week, demanding shorter workdays and higher pay. They assert that the present wages mean starvation in view of the increased cost of living. There is no regular scale of wages in force, the employers paying according to their own caprices. The wages are \$4 to \$5 a week for 16 to 18 hours of work a day. Coatmakers are paid 70c to \$1 a garment and 23 cents each for vests and trousers. The best workers are unable to make more than twenty vests or trousers in a week. In this free land they would have to do better, get swifter or starve.

RECEIPTS.

Wasselefsky, \$3; Gerome, \$1.75; Levin, \$1.50; Gaforge, Ballou, Korbgoewit, Valentine, each \$1; Lavroff, 75c; Block, Mazinni, Owen, each 50c; Haley, 25c.

A man who cannot be acquainted with me, taxes me, ordains that part of my labor shall go to this or that whimsical end; not as I, but as he happens to fancy. Behold the consequences! Of all debts, men are least willing to pay the taxes. What a satire is that on government.

Whatever form it takes—monarchic, oligarchic or democratic—the government of man by man is absurd and illegitimate. . . . As man seeks justice in equity, so society seeks order in anarchy.—Proudhon.

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